1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

173 which marched straight on Yasin—the second to go to the right of Yasin by the village of Martal and the third to go to the left of the place, so that the inhabitants should not be able to escape. When the Sikhs entered Yasin with Asmat Khan preceding them (who got all his friends and relatives out of the way) acts of oppression occurred which I have heard related by the people of Kholi and which have never been surpassed by any nation of infidels. In traditions much is told, but all is nothing compared with the following atrocities which surpass the doings of demons, jins and witches. We, say the Kholi informants, with our own sinful eyes saw these ferocities practised by Mussulmans on Mussulmans. That blood thirsty Kafir, Isa Bahadur, ordered the houses to be entered and all the inhabitants, without regard to sex or age, to be killed. We swear that Isa Bahadur descended from his horse and distinctly ordered the soldiers to snatch the babes from their mothers' arms and kill them, so that his heart might be set at ease. He then put one knee on the ground, putting his hands on his knees and waiting for the babes. As they were brought to him, he put one of their small legs under his foot and tore the other off with his hand. Even the Sikh soldiery could not bear looking on this spectacle. However, this accursed infidel, (infidel, although he was a Sunni) kept on tearing them to pieces. The slaughter lasted five days and nights. The blood of the victims flowed in streams through the roads: there is not a word of exaggeration in all this. After these dreadful five days were over, Zoraweru sent for Asmat Shah and enquired after his relatives, whom he had put in safety. They were brought forward and Yasin committed to their charge, but what was left of Yasin!?* Thus 2,000 men, women, and children above ten years of age and a countless number of infants and babes became martyrs at the hands of the bloody Sikhs—3,000 persons (chiefly women) a very few children as also a few old men were kept as prisoners and brought in three days to Gilgit, Zoraweru being elated with excessive joy which he manifested in various ways *en route*. When he came to Gilgit, Isa Bahadur and Asmat Shah, selecting 1,000 of the more beautiful women, took them to Jammu with 3,000 soldiers. They were so delighted that they took double marches in order to be early with their good news. At a public assembly at Jammu, these scoundrels narrated, with much boasting and eloquence, their own achievements and those of the Sikhs and spoke with the loud tone in which victories are reported.

When they had finished, the Maharaja asked them whether their hearts were pleased with all these doings. Isa Bahadur said that all his heart's desire had not been accomplished, though he certainly had experienced a slight satisfaction in the fate of the people of Yasin, who had been his enemies in the times of Gauhar Aman. "God be praised," he said, "that I have lived to revenge myself on them." The Maharaja enquired what else there remained to afford him complete satisfaction. "Perhaps," he said, "I may be able to meet your views." Isa Bahadur replied. "Alas,

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* Here my informant, himself a Sunni Mussulman and always calling his Shiah co-religionists Kafirs, was raving with indignation against the orthodox Sunnis, Isa and Asmat and the Sunni soldiers of Kashmir, for murdering the Shiahs of Yasin. He ascribed the atrocities of the Sikhs entirely to the orders of the ex-fugitives.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá

000 When Najmuddin left his country, it was governed by a servant of the court of Bukhárá.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *guch*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "damish" (reeds), which grow abundantly on the banks of the Amoo.

The *dress* consists of long, flowing choghás (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of full boot which they call *chamush*, but lately a kind of shoe is introduced from Russia, and is called *nughai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–72 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIÁL.

10 / 131 Position.—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Hawá-sinn), which separates it from *Childs*. The country of *Kandiá* extends along both sides of the *Kheri Ghá*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

361 The town of *Gabriál* is situated three days' march from *Jalkót*, in a north-west direction, and is one day's march from *Patan*, in a northerly direction. *Patan* is the chief city of Southern Kandiá.

161 Inhabitants.—The whole tract of Kandiá can send out 20,000 fighting men. They are divided into the following castes:—

564 (1) Shín, the highest, who now pretend to be Quraishes, the Arabs of the tribe to which the Prophet Muhammad belonged. (Harif Ullá, the Gabriáli, and Ghulam Mohammad, of Gilgit, *call themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Shín. A Yashkun man cannot marry a *Shín* woman. Ahmad Shah, the Jalkoti belonged to this caste.

3 (3) Doedzgar, carpenters. (4) Jolá, weavers. (5) Akhár, blacksmiths. (6) Dóm, musicians. (7) Kámin, lowest class. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

101 The people of *Northern Kandiá* (Gabriál) are called *Bunárí*, and of the southern part (*i.e.*, Patan) *Mani*, as the Chilasis are called *Boli*. A foreigner is called *Rarówi*, and fellow-countryman, *Mugámi*.

798 Religion.—The Gabriális, as well as all the people of *Childs*, *Patan*, and *Palas*, are Sunnis, and are very intolerant to the *Shias*, who are kidnapped and kept in slavery (Ghulam Mohammad, the Gilgiti, has been for many years a slave in Chilas, as Ahmad Shah reports).

~~10c~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

Biddulph G-3 (1873-1878) 1880 Afghanistan AUT
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Wherever Soonnees and Shiahs are found living together, they seem to practise a mutual tolerance rare in other purely Mahommedan communities. Intermarriage between the sects is so common as not to excite remark.

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The whole of the people of Hunza, Ponyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Maulai sect. A few Maulais are said to exist in Khokand, Karategin, and Badakhshan, among the poorest of the people, and in one district near Balkh, they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftadis. A few may possibly exist in Bokhara and Khorasan, but in a fanatical country they would probably pass themselves off as Shiahs.

The head of this sect is Agha Khan, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons, and who has resided in Bombay ever since.

The countries inhabited by the Maulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of residence. For instance, Shah Abdul Rahim of Zebak, who is honoured and respected as being next in rank to Agha Khan himself, has disciples in Sirikol, Kunjoot, Zebak, Yassin, and Badakhshan, but other Pirs also have disciples in those places. The respect paid to the Pirs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to me, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his Pir. A portion of these offerings is converted into coin and sent yearly to Agha Khan, and agents travel yearly from these remote parts to Bombay solely for the purpose of conveying these contributions to him.

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 AV3 Dard AV3
Burushi AV7
Balti AV2

D 795 539 Bo 795 539

Others go their own way
But I am faithful to you,
Sahib-i-zeman.

I, Suleem, the distracted in mind,
Have seized the skirts of your bounty,
Sahib-i-zeman.

D Bo 795 [262]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

D Bo [798]

D 795 764 Bo 795 764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Calipha comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

D Bo 795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Palo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi 795 173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *vid media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain

4: Durand G-9 '1888-93) 1900 AV1 Kashmir
Dard AVJ
Chitral

643 The Mehtar ruled his country with a rod of iron
651 and none dared gainsay his commands. But his
567 rule was not popular—far from it. His oppression
159 extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir
159 and to neighbouring chiefs. At the same time he
[798] had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly rated his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country where unnatural vices were rampant he was unstained. He had a religious horror of them, and attributed his success over the Kushwakt chiefs to their depravity, against which
[595] God's wrath had kindled. He was much married, not "cursedly confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.